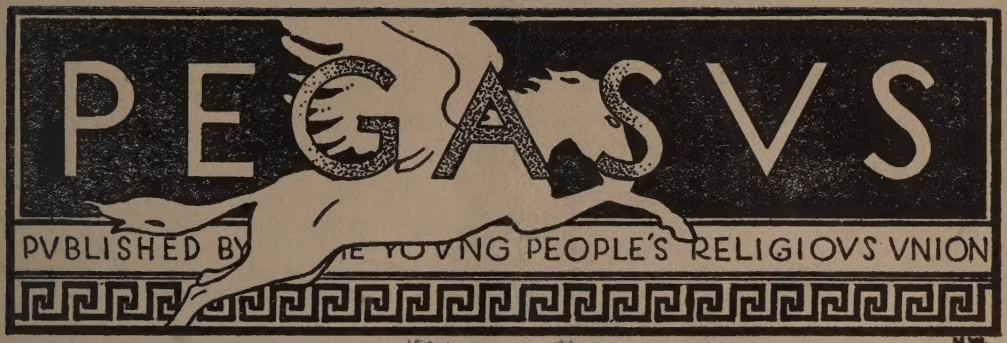

Vol 1 #2

H.W.

WHAT WILL YOU HAVE?

By JOHN HAYNES HOLMES
Community Church, New York City

James Martineau has a famous sermon on "Having, Doing and Being." Of these "three great functions of life," he speaks of "having" as the least important and least worthy. "To **get** good, is animal; to **do** good, is human; to **be** good, is divine." The accumulation of possessions is necessary—we must "have" certain things in order to live at all. But while this function, says Martineau, is necessary, it is not high. It is at best only the foundation upon which the real edifice of life is reared.

This is the second of a series of articles written for "Pegasus," by leaders in the liberal thought and progressive movements of the day.

The third, by John Howland Lathrop, D.D., minister of the Church of the Saviour, Brooklyn, New York, will appear in the January issue.

All this is true, of course! And yet I deliberately choose at this time to say a word on behalf of "having," or at least of "having" certain things. Especially must young men and women "have" essentials, which I would enumerate as follows:

(a) Have a **job!** My job is the ministry. I have toiled at it all my life because I have had to earn my living; I hope I would have toiled at it just the same if I had been economically independent. For I believe that every man should have a job which takes him to his desk, or other post of duty, at nine o'clock or earlier every morning, and sends him to his bed every night weary but contented. Bind yourself to a machine of routine labor which holds you fast within its cogs. Discipline yourself to orders which must be obeyed, exactions which must be satisfied, work which must be done. Have your relation to your job a wage-relation, if possible, for the wage is a lash which lays itself inexorably upon the bending back. Make your job your support. Earn what you spend. Be self-dependent—which means dependent on your own hands and brain. This applies to young women, of course, exactly the same as to young men. The girl, like the boy, must be trained for a wage-earning task, and then fulfill it. **Have a job!**

(b) Have a "hobby"! My "hobby" is books and autographs. My library is my passion, my autographs my dissipation. These are the world to which I flee when the day's job is done. Just to look at the back of my books as they stand on the shelves, just to muse over autograph-letters for the hundred-and-twenty-fifth time, is rest unto my soul. Find your "hobby" if you would find refreshment and healing. It may be a silly "hobby," or a serious one—it makes little difference. It should be an inexpensive "hobby," for extravagance here is easy and reprehensible. But let there be some little individual interest of your own, in which you indulge yourself for its own sweet sake, and revel in it to your heart's content. One little segment of life there must be where we can be our own unfettered selves, without restraint or hindrance of any kind—and this is it. **Have a "hobby."**

(c) Have a **friend!** I have had a few friends—only a few. I doubt if it is possible to have many, and have them really **friends.** Sometimes when I think of the one great friendship of my life, I am tempted to suspect that there can never be but one. But have one friend, at least, and more if possible. For a friend is the first open door into the vast realm of the infinite and eternal. "Friendship," says Ralph Waldo Emerson, in his great essay, "like the immortality of the soul, is too good to be believed." So, **have a friend!**

(d) Have a **hero!** I have had one all my life—a different one at different ages, but always a hero. My first was Sir William Wallace, as discovered in the pages of Jane Porter's "Scottish Chiefs." My next was Sir Walter Scott—and he has still his lovely niche in the temple of my mind as an incomparable story-teller and a noble gentleman. Then came Theodore Parker, who still abides in his niche also as the greatest of modern prophets. Then, and still, Leo Tolstoi! And now, supreme among them all, the sublime Mahatma Gandhi, of India. Hero-worship, I must believe, is native to the heart of man. Carlyle is right—we must surrender ourselves in adoration of some

(*Continued on Page Nine*)

LET'S PULL TOGETHER

By EDWARD P. FURBER

President of the Young People's Religious Union

The Young People's Religious Union aims primarily to serve its members and to assist them and its affiliated societies in the promotion of liberal religion. Do not hesitate to call upon the central organization. A secretary now makes his or her headquarters at each of our four offices. They are there to aid all of our members. If you wish to know anything about Unitarian young people's activities the Y. P. R. U. will endeavor to give you the information or tell you where you may obtain it. If any of our members desire information about any Unitarian matters and do not know whom to ask about it, we will put them in touch with the proper authority, if possible. Any of our officers or representatives will gladly give advice as to young people's problems.

If we are to be of great help to the general Unitarian cause, however, we must be able to keep in touch with as many Unitarian young people's societies as possible. We should like, of course, to have them all definitely affiliated with the central organization. At present, we now know of only two hundred twenty-eight such societies, and as to some of these, our information is very meager. There are doubtless many more than this; we are constantly hearing of others that have been in existence for some time. If officers of societies with which we are not in communication, will merely send their names and addresses to any one of our officers, we will gladly explain our activities to them and keep them informed of our more general features.

The affiliated societies constitute the real foundation of the Y. P. R. U. Theirs is the predominating voting strength. They receive the fullest benefit from the facilities of the Y. P. R. U. It is primarily to them that the central organization belongs. Yet of all the societies in the United States and Canada, only one hundred forty-six were either affiliated last year or have affiliated already for this year. To affiliate a society must do three things:

(1) Affirm in writing its sympathy with the general objects of the Y. P. R. U.

(2) Send to the Secretary (16 Beacon Street, Boston, Mass.) a list of its officers with their respective addresses.

(3) Make an annual contribution to the Y. P. R. U. (The amount of the contribution is left entirely to the discretion of the society making it.)

Affiliation is an annual matter, and may be completed at any time during a fiscal year. If your society has already affiliated for 1925-26, it will have a certificate to that effect. If it has not done so, won't you see that it does affiliate at once? Failure to affiliate is in many cases due to inadvertence or ignorance. By affiliating and keeping in touch with the central organization, your society will not only help itself, but also others by increasing the fund of experience and ideas available through the Y. P. R. U.

Other Unitarian organizations are giving us the fullest recognition and co-operation, which is of particular importance in the development of our renewed student work. We trust our members will show their appreciation of this by taking a greater part in the general activities of our church. If you are personally acquainted with any of the officers or directors of these organizations, please let them know what the young people are doing. and show them we are interested in general denominational matters. The Unitarian Foundation has made generous provision for us in its budget which will provide for expansion in the coming years. It deserves the whole-hearted and active support of every Unitarian. It is our hope that every member will give something. If each person connected with the Y. P. R. U. would only give three dollars a year—that means a total pledge of fifteen dollars for the five-year period—the total would be a most creditable contribution to the organized liberal cause.

We intend to make Young People's Sunday this year the most significant, and Young People's Week, which begins with it, the most successful ever held. By agreement between the Ministerial Union and the Y. P. R. U., February 7, 1926, has been set as the date for Young People's Sunday. On that day we hope that the young people in as many of our churches as possible will conduct the entire regular Sunday morning church service. Last year one hundred sixty-one churches observed Young People's Sunday. We also suggest that the offering on that Sunday be sent to the Y. P. R. U. and as a contribution from the whole church. It is in Young People's Sunday and Week and our summer conferences that our united effort can be made to count most just now.

June 26-July 3 and July 3-July 10, 1926, are the dates for our next Shoals Conference. This is for delegates from all societies in the United States and Canada. Last year 450 persons attended representing 140 societies. It is time now to begin making plans to send at least one delegate and as many more as possible this year. Through them you come to know the Y. P. R. U. at first hand as in no other way.

We are counting on the active co-operation of more societies than ever before. Won't you see that yours is one of them. Let's pull together.

PROGRAMS
Of Interest and Profit
Contributed by NANCY HARSH
Middle Atlantic States Secretary

December 20—Evening service for young people:

Christmas carol singing followed by reading of "The Other Wise Man," by Henry Van Dyke, or "A Christmas Carol," by Charles Dickens. Both are stories that bear reading at least one a year. The reading should be followed by a devotional service. A candle-lit church with Christmas decorations makes a most effective setting.

December 27—Introspection:

Let's start the Y. P. R. U. year right! What purpose does our central organization exist to serve? How can it help our local society? How can we help ourselves and others by supporting it? Our motto: "Truth, Worship, Service"—does it insure a well balanced society?

Contributed by PRESTON SLOSSON
Ann Arbor, Michigan

January 3—The Vanity of Good Resolutions?

A discussion of the time honored custom of "starting the new year right." Would naturally lead to opening up such points as:

The value of "conversion."

The power of habit (William James' essay is good here).

"Backsliding." The bad effect of a broken resolution in discouraging further effort.

Should resolutions be made for a definite period (such as one year?) Are they easier to keep than for an indefinite time?

What type of resolution, if any, is worth adopting?

January 10—"My Country, Right or Wrong":

Were the German political scientists right when they laid down the principle that Governments are not bound by the laws of private morality?

Should a nation "be a gentleman"?

Should a statesman always follow the policy to benefit his own nation most, or should he also bear in mind the interest of civilization as a whole?

Or, perhaps, is civilization most benefited when each nation does look after its own interests first?

Has the nation always the first claim on our loyalty?

What do we mean, anyhow, by "one hundred per cent. American"?

Programs printed in this column will be planned for dates sufficiently far ahead to permit your society, if it wishes to use them in whole or in part, to advertise them among all the young people in your district. Ask your minister for space in your church calendar so that you can announce every Sunday evening's program at least a week in advance. Circularize your mailing list with a monthly letter or folder in which you outline the topics for discussion and the names of the speakers you plan to have.

THE Y. P. R. U. LITTLE THEATRE

The development of the Little Theatre in community centers and churches is one of the outstanding new movements of our day. Only a generation ago church people did not even attend the theatre; today, we find that the church has taken the theatre into its fold. Prominent leaders in the theatrical world believe that the Amateur Little Theatre will bring about a distinct advance in the character of the professional stage. It is thought by leaders of work among young men and women that the Little Theatre is one of the best of activities that can be undertaken.

The Y. P. R. U. has recognized the value of dramatics by its presentation of annual plays at Boston and New York. This year during Young People's Week it is confidently expected that there will be at least two more centers that will present an annual play as a feature activity. The Little Theatre Tournament that was conducted by the Metropolitan Federation last year was very successful and groups are already planning to enter this year.

Among the various unions, members of the Y. P. R. U., we have Little Theatre Groups that have made names for themselves. If memory serves us right it was a group from a Unitarian Church in Texas that won the National Little Theatre Tournament Cup not so long ago. The presentation at Star Island of the "Shades of Night" by the Old Fort Club of Brooklyn was an event of note; perhaps another group will have a play to produce next year.

JENKIN HOCKERT,
Chairman Dramatic Committee,
Metropolitan Federation, N. Y.

The casting of the play, "You And I," by Philip Barry for its presentation by the Metropolitan Federation of New York during Young People's Week is almost completed. Six of the seven parts will be filled by Hans Walleen, Doris Niederer, Froncie Wood, Charles Allyn, Homer Rockwell and Weston Howe. Mr. Charles Soule will coach and Jenkin Hockert will manage the production.

On December 18th, the Boston Federation will present "The Dover Road" in Beacon Hall, Brookline. Mrs. Beatrice Walker Nichols is coaching the play. The cast includes: Roland Hoague, Marion Houghton, Edith Irving, Harvey Norman, Roderick MacKenzie, Caroline Anderson, Ruth Bates, Herbert Ellison, Wayne Latham and Norman Jessop. Ramsom Carver, well known Shoaler, is business manager.

(Continued on Page Nine)

PEGASUS

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Just as we go to press there has come to our hands a pamphlet which forecasts an event that will take place during College Student Holiday Season this year—The Interdenominational Student Conference to be held at Evanston, Ill., from December 29th, 1925, to January 1st, 1926, inclusive. Because of the lateness of this outline's arrival we have had time for only a most hasty perusal of it, nevertheless we would say with certainty that the excellence of the program for this convention is bound to produce results of striking significance to those organizations represented. Listed on the executive body thus far are twelve denominations, among which ours is included. At present we cannot comment further on this stirring outline but one thing we would urge—ardently—that you write for a copy of it. Address Richard Schermerhorn, Executive Secretary, the Interdenominational Student Conference, 10 East Huron St., Chicago, Ill. Besides learning its value for itself alone, because of its suggestion of topics for Y. P. R. U. society discussion, you will learn from it whether you may attend the conference as a delegate. If you are eligible, and are within even fairly easy reach of Evanston, Ill., we need not suggest your going; if you read the program you'll go.

INFANT MAGAZINE FACES CRISIS

Hundreds More Subscriptions Necessary to Secure "Pegasus'" Future

One month ago the Y. P. R. U. published the first issue of an official monthly magazine—by name, "Pegasus." In its own pages it professed a desire to fill the position of a national medium for the exchange of ideas, it claimed that its pages would be ready to receive contributions from our young people in every part of the country, that they would be open for criticism and suggestions, that they would carry ideas from one member and one group to all members and every group; that they would contain in every issue fresh news from headquarters, and reports of our national and international activities; that they would carry helpful suggestions for organizing and developing local societies; that in each issue there would be an article by one of the leaders in our denomination or in other liberal bodies of the country. Its pages claimed in short, that they would be a clearing house of our ideas, a meeting place where we might gather regularly to foster our growth. For the second time this periodical has gone into the homes of 2,000 Unitarian young people and 400 Unitarian ministers. It remains now for these 2,400 readers to answer two questions:

1. Are the purposes for which "Pegasus" is published worth while?

2. Does "Pegasus" give promise of living up to its purposes?

Having answered these questions its readers must pass down a verdict. They must decide whether "Pegasus" is to succumb in its time of crisis or pull through to a secure and promising future.

"Pegasus" must be a self supporting publication. To attain such independence it is positively essential that very nearly everyone that has read its pages thus far become paid subscribers. There are two ways in which we will receive your verdict: You will say "thumbs up," and send us at once the inclosed blank; or you will signify "thumbs down"—by your silence. What do **you** say? "Thumbs up" or "down"? "Thumbs up!" you say —then send your subscription.

WHY SHOULDN'T WE SUPPORT THE UNITARIAN FOUNDATION?

Why shouldn't we indeed! It is the means whereby the Unitarian fellowship is to be financed for the next five year period and we, "the Unitarian Church of tomorrow," certainly desire that the work may go on efficiently in order that the denomination may eventually come into our hands working smoothly and going full speed ahead. Furthermore, we are allotted $15,680 per year from 1925 to 1930. With this money we can do much work which we are at present unable to undertake because of cramped finances; and the other organizations, which will share in the funds contributed to the Foundation, all have similarly urgent need for their respective shares. The rest of the denomination is waiting to see how we bear our share of responsibility in this joint enterprise, and whether or not we appreciate the generous recognition they have accorded us. Let us show them that we are with them, and as regards enthusiasm at least, possibly a little ahead of them.

If every Unitarian young person of Y.P.R.U. age would give $3. per year to the Foundation, *we* could put it across *alone*. Probably almost everybody could give this amount, but let those who cannot do so give their share, even if it is only 50 cents per year for the next five years. Let us have 100% of our membership contributing (in varying amounts but in each case as much as possible). The Metropolitan Federation at its fall meeting secured pledges totalling $335; at the Boston Shoals Reunion in September, $1237 was raised and pledged in three hours. That's pretty quick work!

From now on we will publish each month the names of societies of Untarian young people all members of which have subscribed to the Foundation. We will also list in a separate column the names of individuals who are not associated with any young people's group but who have likewise subscribed. The amounts of gifts will *not* be published. Send in the names to the Foundation Editor, Y.P.R.U., 16 Beacon Street, Boston, Mass. What society and individual will head the lists in the next issue of Pegasus?

If you cannot obtain Foundation pledge cards through your local church, drop a post card to 16 Beacon Street, Boston, stating how many you desire, and they will be forwarded promptly together with literature telling all about the Foundation in order that you may interest others.

WHY SHOULDN'T WE SUPPORT THE UNITARIAN FOUNDATION!

—Charles S. Bolster,
Executive Vice-President, Y.P.R.U.,
Trustee and Member Executive Committee,
Unitarian Foundation, Inc.

AN ACT OF WORLD-WIDE GOOD WILL

"The consistent observance of Golden Rule Sunday cannot but help bring about the application of the Golden Rule itself among nations and individuals."

—Calvin Coolidge.

December 6th is International Golden Rule Sunday. On that day the peoples of fifty nations will manifest that spirit of friendliness and good will that portrays unmistakably the existence of a feeling of brotherhood among men, no matter their race or nationality. On Golden Rule Sunday families in every corner of the world will sit down to a meal as frugal as can be prepared. They will contribute to the Near East Relief the difference between the cost of this scanty meal and their ordinarily satisfying and abundant ones. Thus will they, members of almost every nation and race, continue to guarantee a food supply to the children of the Near East; that these children may further be aided to grow to maturity and self dependence.

There can be no question but that one hundred per cent of the members of the Young People's Religious Union should join in the observance of Golden Rule Sunday.

Let every society serve to its own group a meal that costs the smallest possible amount to prepare—and then compute the difference in cost between it and the one that would usually be served, and send the balance to the Near East Relief Committee.

A suggested menu consists of:—

Boiled Rice with Karo Syrup, Cocoa, Prunes

The serving of such a meal is essential to the proper observance of Golden Rule Sunday for it will help to remind us that three meals a day, three hundred and sixty-five days a year, there is no meal as lavish served to the children of the Near East.

Over our Golden Rule Dinner let us decide how much more we can contribute—to save lives—than the small aid resulting from eating one Near East meal.

BOOKLET ON PARLIAMENTARY LAW

The following is part of a letter from Harry A. Lumsden, Superintendent in Charge of Field Work, of the Young People's Christian Union:

> "I am enclosing a booklet our Executive Board asked me to write last year. If it should interest you and you think your young people could use some copies I believe we could make some arrangements for the transaction.
>
> Sincerely yours,
> Harry A. Lumsden."

(Continued on Page Eleven)

LOCAL STATIONS

Boston and All Points West

EXTRACTS FROM A RECENT LETTER OF THE SECRETARY OF THE BRITISH FEDERATION OF YOUTH TO OUR EXECUTIVE SECRETARY

Dear Miss Comins:

. . . This year we are planning to hold a conference at Manchester College, Oxford, at Easter —from Thursday, April 2nd, to Tuesday the 7th. In the summer in the first week in August we hope to hold a holiday camp, probably in North Wales. At either of these we should be delighted to see any members of the Young People's Religious Union. We also would like to get to know you. Let me or our international secretary know nearer the time and we will make arrangements.

If any of your young people are over at any other time do let us know; if they would like to see anything of the Fellowship of Youth we would do our best to show them.

Yours sincerely,
MARGARET H. ROSCOE.

The First Unitarian Society of Wilmington, Delaware, will recognize December 6th, as Young People's Sunday. The service will be in charge of William L. Sullivan Guild. Miss Nancy B. Harsh, Middle Atlantic States Secretary, will address the congregation. (Ed. Note: The official date for the national observance of Young People's Sunday is February 7th.)

The Meadville Federation held the first fall meeting in its history at Erie, Pa., on October 24. Sixty-one attended, thirty-five from points outside of Erie. The meeting was preceded by a supper, and followed by a dance. Much interest was shown in the Fellowship Contest, the Federation paper "FELLOWSHIP," and "PEGASUS."

NEWS OF CHICAGO AND VICINITY

PHILIP S. KEELER, Contributing Editor

Plans for Young People's Week are beginning to absorb our attention here at present. Under the leadership of Raymond C. Lalor, the newly appointed chairman for that work in Chicago, a fine program has been outlined. It is intended particularly to act as a means of bringing together our rather scattered groups into closer relationship. A general committee, made up of the secretaries of the four or five city and suburban Y. P. R. U.'s, in cooperation with the sub-executive committee, is to arrange the details of an evening of good fellowship for the Saturday of Young People's Week—including a short play and dance.

Under Sara Comins' able direction last winter, a highly enjoyable party was given at Lincoln Center, the best fitted and perhaps most centrally located place where such get-togethers may be held for Y. P. R. U. young people. If this is still available, we hope to make such a good time an annual event that will be looked forward to with increasing interest. Then, too, this year's rally should pave the way for the next logical step for Chicago.

That step is the formation of the CHICAGO FEDERATION. The district is ready for, and favorable toward, such a unification of our energies and a centralization of the common interests. After the Young People's Week, when enthusiasm is at a higher pitch than at other times, we feel it will be a good opportunity to stage a strong follow-up, and win the support and cooperation necessary for a successful federation.

Chicago needs, and needs mightily, an organized and instructed youth to uplift its city government. The Better Government Association provides information as to accurate political conditions here, showing the way for us to pitch in and help put better men in office. It's a big, supremely important "cause" which we can endorse and give all the time and money to that we can spare.

Of course, there is the Foundation, too, which we are pledged to work for with all our power. Let's hope Young People's Week may be made to show a cash balance in the Middle West as fine as that of New York last year.

Furthermore, Chicago is being called the great center of fundamentalism—and plenty of evidences of such a charge are apparent. Here then, is something else that is a challenge. The Rev. Mr. Potter, in a recent splendid address here, gave us some startling facts as regards the spread of bigotry. Our answer, as young people, must be strenuous propaganda for the religious freedom that we hold so dear.

SPECIFIC PACIFIC PARAGRAPHS

CARL WETHERELL, Pacific Coast Contributing Editor

The Humanist Club of Palo Alto holds regular meetings every Sunday evening for the discussion of timely topics in the world of Religion and Sociology. At regular intervals joint meetings with the Congregational Young People are held. More and more are liberal like-minded young people playing the game together regardless of denominational doormats or creedal controversies. That's the spirit of youth!

* * *

The Starr King Society is one of the strongest Young People's Societies on the Coast—year in, year out—carrying on. The members hold a pew in the church, sing each Sunday in the Chorus Choir, and meet every Sunday evening. A fine group of high school boys and girls. We all remember "Golden" Gates (Charles he was christened, "Golden" he was adopted). Well, he's a sample of the Starr King Society.

[*Continued on Page Ten*]

BOARD AND SUB-EXECUTIVE COMMITTEE NEWS

The regular November meeting of the Board of Directors of the Young People's Religious Union was held at Unitarian Headquarters, 299 Madison Avenue, New York City, on Sunday, November 8, 1925.

Among the great many propositions submitted at this meeting there are three which above all are of vital importance to our readers in every part of the country. These we quote directly from the minutes of the meeting:

PLANS FOR PROMOTING THE UNITARIAN FOUNDATION.

Mr. Bolster explained the Y. P. R. U. plan to secure 100 per cent subscription to the foundation of the individual members of local societies.

It was voted that the Executive Vice-President be empowered to organize and conduct a campaign for the securing of 100 per cent membership of our local members to the Unitarian Foundation; to issue riders to be attached to the affiliation certificate of all societies whose members have subscribed 100 per cent to the Unitarian Foundation; to appoint not more than three additional persons to serve with him in this connection.

Student work plans.

The Secretary read the report of the Student Committee as outlined by Elizabeth Hall, Chairman.

REPORT OF THE Y. P. R. U. STUDENT COMMITTEE

I. Work in large cities like Boston, New York and Chicago.

Every effort should be made to ascertain the names of Unitarian young people studying in the city. This can probably be found out by writing to the Secretaries of the Christian Associations of the individual schools. If possible, a brief pamphlet should be prepared, setting forth the opportunities for students to attend existing Y. P. R. U. groups in the city. (This should comprise the location of churches, type of program offered, name of minister and officers of the Y. P. R. U., also some mention of the Federation of these societies if such a one exists.)

As in smaller and more remote colleges, key persons should be designated to have charge of disseminating information about the Y. P. R. U., and its work. The formation of college clubs—like the group at Simmons—should be encouraged.

If possible, organizations like the proposed Town and Gown Club in Boston should be started. It should be the endeavor of those clubs to provide not only for social meetings, but to give the students some access to the unusual and characteristic phases of the life of the city in which they are situated.

II. Work in local groups.

The work in local groups depends on two things: the relation of the college to the Unitarian church in the town; and the feeling of the college toward religious organizations other than the college Christian Association. At some colleges the students are not allowed to form groups of this sort but are expected to confine their religion to the existing college organization.

If the college students meet with the local Y. P. R. U., and always have, probably no difficulty will be encountered in continuing this plan. If the students have met by themselves or if they are organizing for the first time, it will probably be more satisfactory to try to be an autonomous or ganization. There is often much friction between the local church and the college group due to intolerance on the part of both, and it is well to avoid this whenever possible.

The Y. P. R. U. should appoint a key person in each college—someone who realizes what the Y. P. R. U. is and what it stands for—to interest new students and to see that the enthusiasm of those who come from active home societies does not lag. Two types of bulletin or form letters would be helpful to local groups. A general letter giving suggestions for meetings and showing how other college groups had worked out their problems, wolud help in many cases, and a letter telling what speakers would be available for nothing or for a nominal sum in various parts of the country, would do much to help local groups obtain more varied and interesting speakers than they do at present. Often students don't want to ask professors whom they see every day in the week, to speak or to conduct their discussions, and officers of local groups who perhaps come from other parts of the country from where the college is situated, have a lot of trouble in knowing who to get for speakers.

If we can get college students to come to the Shoals and see what the Y. P. R. U. really stands for, we won't have any more trouble with college groups, I am sure. The impression often is that the Y. P. R. U. is an organization for high school children and that idea must be eradicated at once if we are to be successful.

The main thing in all this is to impress on people that the Y. P. R. U. wants to help and knows something about the problems that come up, that it will do the best it can in every case, and that that best is not to be sneered at.

Respectfully submitted,

ELIZABETH HALL,
Chairman.

(Continued on Page Nine)

Our Opportunity For Social Service

By KATHARINE M. GLIDDEN
Chairman, Y. P. R. U. Social Service Committee

More and more attention is now being given by our Unitarian churches to the social application of religion, and the weight of emphasis is falling on coordination of effort among our various societies such as the Alliance, the Laymen's League, and the Young People's Religious Union.

Vital social problems are being presented to Congress for legislation and are demanding our intelligent understanding of them, if nothing more. The proposed child labor amendment is a single example of this type and one which necessarily affects each and all of us.

Great national and international organizations are constantly demanding funds and personal services for the efficient promotion of their work—the American Red Cross, Boy and Girl Scouts, Near East Relief, etc.

And then there are the sectional or local social welfare organizations, most of whom are rendering invaluable service but are in need of money and workers to meet the increasing demands made upon them.

A recent article in the Register explained the service now being rendered by the Unitarian Social Service Council to which the Y. P. R. U. belongs along with the Laymen's League, the Women's Alliance and many organizations engaged in social service work or in its study. It has formed a board of consultants comprising many of the most alert and highly trained social workers in America, all Unitarians.

They have prepared an outline for our use in making a study of the conditions of our neighborhoods. They offer to receive our social problems and bring to bear their wide experience in solving them. They are ready to suggest topics and speakers for our programs. What are **you** as a member of a Y. P. R. U. doing to promote the social application of religion?

Are you well posted on the social questions pending legislation in Congress? If not, some of your meetings might profitably be devoted to a study of them under the direction of competent leaders suggested by the Unitarian Social Service Council.

When you vote contributions from your treasury to national and local social welfare organizations, do you know what you are sponsoring? If not, it might be well to find out. (Another meeting or two accounted for).

Are you co-operating with the League and Alliance in your church in social service work or are you unknowingly duplicating their efforts and thus wasting time, money and energy? Or are you rendering scattering service in a number of fields instead of concentrating your energy in one or two? It is the co-operative concentrated energy which we young people can render which counts for the most.

The increasing emphasis being laid upon social service work by the Efficiency Contest Committee indicates that as a body we young people are keeping in step with the trend of the times. At first a maximum of 100 points was allowed to each union for social service work to be awarded as the committee desired. The next step was to award the 100 points on a given scale, the largest number of points to be given for social service work sponsored solely by the local society. But now we are realizing the tremendous need of co-operative service in the field. As a result the committee now awards a maximum of 200 points to each society, 100 of which are for co-operation with organized social welfare societies, 75 for work sponsored solely by the local society and 25 for contributions to philanthropy.

Let's get in line and in step with those who are putting our religion to practical use. Find out what your Alliance and League Chapter are doing and then offer them your whole-hearted co-operation. Bring your problems to the social service committee of the Y. P. R. U. If it can't answer them, the Unitarian Social Service Council can.

The question is not "what can we do," for the field and its opportunities are unlimited, but "where can we be of most service?"

YOUNG PEOPLE'S WEEK TO BEGIN SUNDAY, FEBRUARY SEVENTH

The week of February 7 to 13, 1926 has been chosen for the observance of Young People's Week.

Y. P. R. U. societies ought to bend every effort to plan a program of exceptional interest, both religious and social. It is at this time more than any other that we are able to call the attention of the other societies in our churches to young people's work, and by so doing we can enlist their greater cooperation in our activities.

If your society has not hitherto conducted the church service on Young People's Sunday request your minister and board of trustees to give your group entire charge of the service on February seventh. Request them also, to send the morning offering on that Sunday to the Young People's Religious Union, as the contribution from your church to our Central Organization.

This year the Central Organization expects to arrange for the distribution of "Pegasus" during young people's week in every Unitarian Church in the country.

In the January issue plans for this distribution, and the program for the observance of Young People's Sunday will be given more fully.

WHAT WILL YOU HAVE?

[*Continued from First Page*]

great human spirit, and strive to attain to the measure of his stature, else are we egoists and thus lost souls. Look up, then, to some great leader of the race as the beacon light of all your days. Find the man, or woman, who most shows God to you. Get somebody who can mean to you what Christ meant to Paul. **Have a hero!**

(e) Have a **church!** This sounds old-fashioned. It sounds conventional, almost professional, as coming from a clergyman. Yet I like to think I would have had my church even had I been a layman. My father always had his church and rejoiced in it mightily. I know what it meant to him, and can therefore mean to others. Yet are our young people increasingly drifting away from the church, and thus denying themselves the refreshment that the oasis brings to desert-travelers. It is a mistake, or would be if it were a decision deliberately made. As it is, it is a part of the unconscious neglect of so many of the higher interests of life these days. We seek excitement, entertainment, pleasure. The church is not "jazzy" enough, so we pass it by. But if we are wise, we will seek fellowship in the high things of the spirit. We will **have a church.**

(f) Have a **cause!** Have many causes, if possible, but at least have one. Mine are pacifism, socialism, prohibition, equality for women, the abolition of child labor, birth control, justice for the Negro, the advancement of labor. How much these mean to me! How much they must mean! For a cause may be defined as a social interest which is more precious to one than life itself. It is in a cause that we find our perfect opportunity to redeem our lives—to save them by losing them for the sake of humanity. Without a cause there is no real consecration; without a cause there can be no true happiness. So, **have a cause!**

These are some of the things which we should "have" in life. "Having" these, we discover the work that we can "do", and rise step by step to the glory that we shall some day "be". So Martineau's program is not betrayed, after all, but fulfilled.

—JOHN HAYNES HOLMES.

[*Continued from Seventh Page*]

RESOLUTION SUBMITTED BY BOLSTER AT THE SPECIAL BOARD MEETING AT THE ISLES OF SHOALS IN REFERENCE TO THE RECOGNITION OF THE SHOALS CONFERENCE AS THE ONLY NATIONAL CONFERENCE OF THE Y. P. R. U.

Mr. Bolster read a copy of the resolution which is as follows:

Whereas, for some years past, the Young People's Religious Union has held annual conferences at Star Island, New Hampshire, which have been attended by delegates from all parts of the United States and Canada, and

Whereas, Star Island is controlled by the Unitarian denomination, and owing to its geographical location and associations, is a most appropriate spot for the annual conferences of young people of liberal faith, and

Whereas, numerous other local or district conferences are being maintained by young people of liberal faith at different places throughout the United States, some of which are being carried on under the auspices and with the financial assistance of the Young People's Religious Union,

Now, therefore, in order to insure the future of the Star Island young people's conferences and the continued existence of the Isles of Shoals as a Unitarian enterprise, it is hereby

Resolved, that it is the opinion of the Board of Directors of the Young People's Religious Union that Star Island is the logical place for the annual conference of Unitarian young people, and constituent societies and federations of the Young People's Religious Union are earnestly requested to co-operate in enabling as many young people as possible from the United States and Canada to attend this conference, recognizing that they are the only conferences maintained by the Young People's Religious Union which are national (and with reference to Canada, international) in their nature and purpose.

Nothing in the foregoing resolution shall be construed as a feeling of antagonism to the local and district conferences, which it is the earnest desire of the Young People's Religious Union to promote and maintain as such.

Miss Lord moved that the resolution be adopted as read.

Absent directors vote No. 3 is requested on this motion.

THE Y. P. R. U. LITTLE THEATRE

[*Continued from Third Page*]

Our Contributing Editor of Chicago writes: "A Little Theatre organization of this city has offered to assist us in presenting plays. They seem to be much in sympathy with the kind of dramatics that would be appropriate for our purposes, and they stand ready to give us suggestions and aid in coaching." We hope that Chicago will be next on the list of Young People's Week Play Producers.

And from our Pacific Coast Contributing Editor: "The Starr King Society of the San Francisco Church presented Booth Tarkington's 'The Ghost Story,' on Friday, November 13th. Better the day, better the deed! Indeed it was good, cleverly acted, clever company." Our hopes are with you, too, may you become Young People's Week Performers.

We shall welcome to this column reports of accomplishment in the field of dramatics. Address: Dramatic Dept., Pegasus.

LOCAL STATIONS

[Continued from Page Five]

This Society as well as all the other members and friends of the First Church, San Francisco, keenly appreciated the wire sent them by President Furber upon the occasion of the 75th Anniversary of the Church's founding. The President of the Y. P. R. U. together with the President and Executive Vice-President of the Laymen's League were the denominational officers sending felicitations on this important occasion.

* * *

One of the most active and promising groups on the Pacific Coast is the **Progress Club at Hollywood**—one of the most beautiful spots on the Coast and certainly the most unfairly maligned community in the country. The Progress Club held a very unique and highly successful Hallowe'en Party—and is planning another auspicious party for December. This organization meets each Sunday and is an integral part of the life of the church.

* * *

At Spokane an organization of the Y. P. R. U. is in the embryonic stage. The minister, Rev. Charles Pease, is conducting a young people's class each Sunday morning and is offering a short course of study in the "History of Unitarian Ideas for Young People." Beginning with the year 135 A.D. as a turning point in the History of Doctrine, he is developing the course of the liberal thought down through the present day—with a very distinct emphasis to be made on "looking forward"—to clarify Religious Thinking, to adjust Religion to cultural, economic and social evolution.

* * *

Young People on the Coast are looking forward with much pleasure to a visit on the Coast from our good friend Dr. Frank Doan, who is to supply the pulpit in the Berkeley church for the month of January. It is planned to have a meeting of the Northern California Federation during January—so Dr. Doan, don't fail us!

* * *

Recently the members of the **Los Angeles Church** gave a reception to Rev. and Mrs. E. B. Bachus in observance of their fifth year of faithful and valuable service as minister and wife. A purse of $200 in gold was given them and the Fellowship (Y. P. R. U.) presented a fuel basket to Mrs. Bachus, a National Director of the Y. P. R. U. The Fellowship is a strong, active organization. It has a definite form of initiation—one of the "features" of which is to present each new member with a **Y. P. R. U. pin—which is to be worn,** not tucked away. The Fellowship participated in a Thanksgiving Ceremonial with the church members on November 22nd. This group meets each Sunday morning for study and once each month for a social and business meeting. They simply must be represented at Star Island next summer!

One of the busiest bodies on the Coast is the **Unity Club at Salem, Oregon.** Small in numbers but large in courage and vision, this group is carrying on a busy program—participation in the Christmas Sale which the church is to hold, social service work at Thanksgiving, planning for a Christmas pageant—regular meetings, both social and for study. Directed by Mrs. Miles McKey and presided over by Miss Rose Huston, watch this group!

[Continued on Page Eleven]

Y. P. R. U. FLOAT IN PEACE PARADE

The Y. P. R. U. societies of our Greater Boston district cooperated with the General Parade Committee of the Federation of Churches in the Armistice Day Peace Parade by producing a float under the direction of Archie Reid of Cambridge. Mr. Reid was aided by the following committee: Barbara Glidden of Dorchester, cast, project and design; Dorothy Sommers of Dorchester, costumes; Kermit Houghton of Dorchester, transportation, and Percy Anderson of Reading. The float represented the Spirit of Youth, with Mars cringing before it and Truth, Worship, and Service in the background. Harriet Knowlton of Roxbury posed as the central figure of the tableau as Mae Bradford's conception of the Spirit of Youth. Other members of the cast were: War—John Cheney, Dorchester; Truth—Thomas Knox, Dorchester; Worship—Jean Lees, Belmont; Service—Margaret Ricker, Dorchester. Frederick G. Maslen of West Somerville carried a decorative sign bearing the Y. P. R. U. motto: "The Spirit of Youth in the Life of the Church is the Hope of the World."

The **Francis Higginson Club of Salem, Mass.,** is busy rehearsing Christmas carols to sing on Christmas Eve. The First Church in Salem has serenaded "shut-ins" in Salem every Christmas Eve for years and now the young people are taking over this agreeable task as a part of their religious work. The club is also to have charge of the Christmas vesper service, which will be mainly musical.

Headquarters is pleased to announce that two new societies have joined the Y. P. R. U.: **Saneso, Illinois** and **Portland, Maine.**

Robert J. Raible, formerly a vice president of the Y. P. R. U., was ordained in the Meeting House of the First Parish, Cambridge, Mass., on November 15.

Moliere, Illinois, reports that the Unity Club will this year have a dancing class and a Sunday afternoon Bible class, which will include high school students as well as older young people.

On July 19 a "round-up" was held in **Davenport, Iowa.** Various societies reviewed their respective conferences at Humboldt, Iowa, and Clear Lake, Wisconsin.

[*Continued from Tenth Page*]

The first re-union of the **Lake Erie conference** will take place in Cleveland December 28. John Rust writes that any Y. P. R. U. officers who are "in that neck of the woods" will be more than welcome.

The **Vancouver, B. C.,** young people hold regular meetings featured by discussions on current topics.

The **Channing Class of Belmont, Mass.,** will serve a supper on December 11, followed by community singing, dancing, and a vaudeville act well known to the Shoalers of 1925, entitled "Wild Nell."

A young people's society was organized at **Weston, Mass.,** on November 8th.

TOWN AND GOWN CLUB REVIVAL

The **Town and Gown Club** which flourished several years ago in Boston for the benefit of students and young people in and around Boston was forced to shut up shop because of lack of funds. But this year it has been revived under the united auspices of the Laymen's League and the Y. P. R. U., the financial backing being given by the League, and the management of the enterprise by the Y. P. R. U.

A most successful revival meeting was held at Unity House, Boston, on November 16, which took the form of a dance during which an address was given by Mr. Robert Lincoln O'Brien, Editor of the "Boston Herald," a fellow Unitarian. Other stimulating remarks were made by President Edward P. Furber, Arthur Olsen, and Herbert Miller of the Y. P. R. U. A crowd that packed the spacious hall of the League's headquarters waxed enthusiastic over the project, and signified their intentions to support the club in a convincing manner. It is planned to hold dances every month throughout the winter.

The **Meadville Federation** is leading the field in the number of subscriptions to "Pegasus." It is up to some of the others to get busy and send in more subscriptions.

SHOALS REUNION!

A Shoals Reunion for everybody, General Conference delegates, Laymen, Alliance members, Y. P. R. U.'ers, will be held on December 12 at the Twentieth Century Club in Boston. Time: 4.30 to 11.30 P.M. Program: Reminiscing party 4.30 to 6. Supper at 6, followed by short talks, singing, stunts, and dancing.

The Francis Higginson Club of the First Church in Salem recently conducted a membership drive and within two weeks acquired thirty new members. All of these new members were personally approached by officers and members of the club, and the club now firmly believes that "personal contact" is the best way to interest people.

WORCESTER FEDERATION ACTIVITIES

September 9, Hudson, Mass.—Dancing Party and Entertainment.
October 25, Clinton, Mass.—Fall Religious Meeting.
November 14, Worcester—Tea Dance, 4:30-6.30.
November 27, Leominister—Dramatic Night, (Presentation of 3 Plays).
January 17, Grafton—Winter Religious Meeting.
March 14, Uxbridge—Spring Religious Meeting.
April 24, Clinton—Annual Field Day.
May 9, Worcester—Annual Business Meeting with Religious Meeting.

DUTIES OF THE SUB-EXECUTIVE COMMITTEE

The sub-executive committee can do a real service to the work of young people by acting as a co-ordinating agency—or, in other words, as a clearing house for the different activities of the various groups within its territorial scope. In Chicago, for example, where four or five organizations connected with widely separated churches are functioning, it should be a distinct advantage to have a central office whence information may be obtained regarding the different things going on in the four corners of the city. Quite often, too, there may be opportunity to hear some noted speaker or minister at a joint meeting, whereas it might be well nigh impossible to ask a man of reputation and demand to address a mere handful.

Then, also, there is the arranging of such district conferences as that held at Clear Lake last summer. Without assuming any undue credit (being a member of the committee which planned the camp) I should only like to remark that it did seem to be more easily handled by the general district committee group than would have been the case if any one particular church had attempted it. What we want is a mingling of different opinions represented in the various sections—not so much the presentation of the ideas of anyone—oftentimes very provincial even if they be Unitarians. So the sub-executive committee may serve effectively in this way, I believe.

PHILIP S. KEELER.

We quote from this leaflet, "A Parliamentary Law Booklet."—Written by Mr. Lumsden.

AIM

"This book is intended to be a guide to local Union Presidents in conducting their business meetings and to State Presidents in conducting their State Conventions and Board Meetings. It is also written to be of use to the ordinary Unioner in parliamentary discussion."

We are sure that this booklet might be turned to very good use by executives and members of our own local societies. If you wish a copy, address "Pegasus."

WHAT-NOT?

Sparks from the Heels of Pegasus

"If Pegasus strikes sparks he must wear shoes," someone pointed out to us recently. "Are you sure that he does?" Yes, we are sure. And we are just as sure that he has a chain of Christmas bells around his neck this month; Elizabeth Hall has written a Christmas sonnet for us:

As one by one the tranquil shadows steal
Across the silent beauty of the snow,
The light of many candles here below
Reflects the glory that the heav'ns reveal.
And slowly to our groping souls appeal
Celestial harmonies, divinely slow,
Of mystic music, glorified and low,
Whose lofty theme we can but mutely feel.
We strive to comprehend the theme inwrought—
The destiny that shapes the changing years—
To catch a vision of the higher thought
That pulses through the music of the spheres.
One far-off echo comes again, again:
"To God, all glory; peace, good-will to men."

* * * * *

Our Executive Secretary, Sally Comins, in one of her more serious moments observed that our publication is a "one-horse magazine." We'll not blubber over this cognomen given to Pegasus; and though we say it who shouldn't, we think it a very clever sally. Incidentally, we were once a limping witness to the kick that can be concentrated in one pair of equine heels, and since then we have never spoken slightingly of horses, even in the singular. Moreover, we have it on the word of Shakespeare that there was a great sovereign who would have traded his kingdom for a horse—only one horse, mark you. We imagine Richard would have raised his bid by several kingdoms if a set of wings, in good trim, had been part of the equipment.

* * * * *

The wheels of Progress are indeed whirling! If those who used to read "the Pansy Books, the Rollo Books, the Henty Books, and similar plush-fiction of yesterday" were as old as we who now read Van Loon, Wells, Thompson, Conklin, Wiggam, Mencken and Shaw—what manner of men may we expect of the future?

We ruminate in rhyme:

The dear old Youth of yesterday!
When they were twenty-three, no
greater joy their hearts desired than,
on their mamma's knee, to read aloud
the Pansy Books; to lisp such puerile
slush as the namby-pamby novels in
artistic scarlet plush.

We crave no such insipid trash to wean our tender years. We lost our taste for Rollo while still damp behind the ears. The merest little squirt now ponders Mencken, Wells and Shaw; and a child will honk for Conklin till he dislocates his jaw.

Who knows? Perhaps our children, tired of books less erudite, may want Professor Einstein for their bed-time tales at night! And then, the while our withered cheeks are coursed with streams of brine, we'll hear them say our Van Loon Books were simply asinine.

Yea, though our lips will tremble and our cardiac regions bleed, we'll painfully be told that H. G. Wells was "off his feed." And the ghost of Mr. Wiggam will be shrouded deep in sorrow—for his "Fruit of the Family Tree" will be pure "Applesauce" tomorrow.

* * * * *

Fred McGill, Jr., gives us this word-picture of Beacon Hill on Christmas Eve, called "Over the Hill by Candlelight":

Years and years ago—who knows when?—our staid old Unitarian Beacon Hill came along and plumped itself down to stay. Like a severe matron of two centuries past, it settled comfortably, gathered in its skirts, and remained to smile and to frown upon the town below. This matron ever has been highly respectable; but at least once a year she forgets her austerity, and welcomes into her lap the children of her neighborhood.

"Why in the world," we are asked, "did you choose Beacon Hill on Christmas Eve? Everyone goes to Beacon Hill!" True enough. If you are already on the Hill, you open your house to guests; and if like most of us you are a Hill-dweller only in spirit, you wander down the lanes of candlelight and determine which house would be yours if—Yes, we are all there. And therein lies half the glory of it.

But not every hill would do as well. Somehow we do like chimney-pots; particularly on Christmas Eve when they stand snow-banked against a starry sky. Why we like them, we don't know. Probably because they are English, and our American Christmas is after all the Christmas of Bob Cratchit and his countrymen. Then we like to crunch through narrow lanes, perhaps gated and lined with grillwork; to pause by surprising little candle-lit windows, designed to be peered through; to explore snow-ridden steps which lead down and around the corner of a wall (heaven only knows where, but always around a corner!); and to see once more the famous doorways in Pinckney Street, ready to open at our bidding; the well-known windows, now studded with candle-flames; and the snow-laced house-fronts of ancient brick.

Are we alone? Occasionally; but in a moment we hear a crackling in the sleety pavement, and we are borne on by a merry throng, singing, laughing, their voices ringing with cheer. At the first corner we come to a stop as a rosy-cheeked girl with a baton leads the merry-makers in an age-old carol, by the glow of a venerable lantern. ". . . And all the world gives back the song which now the angels sing." . . . The last strains rise through the shadows to the snowy housetops; the jostling hundreds turn the corner; and again we stand alone in the dusk of candlelight.

Above us, on and on, reaches an avenue of myriad lights. The World is far away. Time is forgotten. We have caught a spark of the Infinite Joy.

* * * * *

Fred sent us two sparks from which to choose; each had a distinct Boston flavor, and for a while we were in the same distressing predicament as the fabled ass who starved to death between two equally tempting bundles of hay. "My Muse," writes Fred, "is showing herself abominably Bostonian, and is taking a big chance when she sports herself in a New York office."

Our door is ajar to all Muses, including the Bostonian. In fact, all our visitors to date have been Massachusetts Muses, and charming girls they are. But where are the others?

* * * * *

What a glorious thing it would be if carols were to echo on some Beacon Hill in every city and town on Christmas Eve, or on Christmas morning! If you have never been one of a group of carol-singers you have missed a rare experience. Band together this year, you who find a glamour in the Christmas of Bob Cratchit! Flaunt your blue noses toward the wintry sky, and sing out the roundelays in lusty unison! It may be that you'll hear Tiny Tim crying, "God bless us, everyone!" And if something bright is twinkling on your eyelash, that perhaps is Tiny Tim's breath turned to frost.

HANS AXEL WALLEEN.